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FOR ALTERNATIVE SERVICES

EDITORIAL

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IS YOUR ROAD CLOSED?

This is the first in a series of three devotions written by Allen and Helen Hole of Richmond, Indiana. The Holes, with their four children, live near the Earlham College campus, where Allen Hole serves as Professor of Modern Languages, and Helen Hole teaches occasional courses in English. Their home is the center of many student activities.

Most of us believe there is a life of prayer within our reach; a life of loving companionship with God, rich beyond our wildest imaginings, which would raise us to a higher level of radiant and effective living, as a ship is raised in a lock after the gates have been closed and the water comes rushing in. Believing this, what do we do?

Do we devote our major energies to acquiring this life of prayer?

Do we discipline ourselves to fit ourselves for it, as we would do without hesitation to prepare for a career like medicine or art?

Do we seek out those whom we know who have gone the furthest in prayer, question them closely, and take their advice?

Do we live constantly in companionship with Jesus and those great souls who have been closest to His spirit?

Some of us do just these things—we all know some few people who have given themselves over to this search—but most of us turn for a moment down the road which leads to the life of prayer, only to find the way blocked off by a road barrier marked: *Road Closed.* We look at it hopelessly for a moment, and then turn back, setting our faces towards an existence in which prayers are at best routine, mechanical things, stunted like children who have never grown to maturity, and lacking in the warmth and vitality which would transform our lives.

What is this barrier which closes us off from a fuller life?

If we go close to it, touch it and handle it, we find that it is built of the excuses that we have made to ourselves, the protestations with which we protect ourselves when we are faced with what it would mean to orient ourselves toward the life of prayer.

* * * * *

"I have too much to do," we hear ourselves say. "My life is too full of other things to find the necessary time."

But is there anything more important?

* * * * *

"I am not any good at it," we say hastily. "I've tried it sometimes, but I didn't get anything out of it. I'll be satisfied with just ordinary vocal prayer . . . when I have time for it."

Do we have so little faith in God that we think He cannot make use even of us, with our limited powers?

* * * * *

"Of course people say that inward prayer establishes a joyous contact between man and God, a pattern that catches up in it my kind of prayer which petitions and intercedes and praises, and gives it a vital meaning . . . But I don't know . . . I doubt it . . . I don't believe it would work for me."

Have you tried? Not occasionally, with one eye on the clock and your next appointment, but humbly, reverently, many times, with dedication and determination?

* * * * *

"I don't feel the need for discipline in my case. If it doesn't come naturally, it isn't the kind of prayer that is suited to me."

Is anything of any value achieved without discipline? Is a marriage successful without it? Do you wish a surgeon to operate on you unless the scalpel is wielded by a disciplined hand? Do you wish to live with a painting or a symphony which is not the fruit of discipline illumined by the life-giving spirit? Why is the life of prayer an exception?

* * * * *

"But I don't really think I need it. I am happy without it . . . most of the time anyway. My ordinary routine is worth while, and I keep busy. Taking care of my ordinary duties is enough for me."

You are like the wild duck in Ibsen's play which is lamed by a hunter and brought home to a garret where it is well cared for, fed, and housed. It grows fat and sleek and tame, and gradually loses its fear of humans. At first there are days when it pines for its old wild free life, and it droops in a corner, dreaming of the days when it breasted the wind and the rain and soared above the clouds in free companionship with its kind. Occasionally the cries of wild ducks overhead penetrate the garret and stir it to remember its true destiny. But gradually it forgets. The garret is warm, the food good, the humans friendly. It no longer hears the wild ducks calling. It has become a tame duck.

* * * * *

"Well, anyhow, I am half afraid to undertake anything of the sort. My religion means a lot to me, of course—I wouldn't know what to do without it—but the kind of prayer you are talking about seems to lead people to do strange things. I wouldn't want to have to change too much. Why, I might wake up and find the whole pattern of my life shattered!"

One of the great servants of God who lived long ago, the monk Eckhart, speaking of people who had already dedicated themselves in a way inconceivable to most of us, said truly: "There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends, and honors,

(Continued on page 37)

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Editorials . . .

Americans and the United Nations

AT the present time, public opinion in America seems to grow more critical of the United Nations. To many Americans' activist minds the prolonged arguments look like vacillation and equivocation with Communism. Americans are too prone to want the United Nations to behave like a fire department. It won't and it can't. It is a parliament, not even a police department, primarily.

To these wavering minds we need to call, "Hold that line against international anarchy!" If the United Nations should fail, we would need to start all over again with something like it, after an unholy night of agony. Though the reports of U.N. discussions sound often like a multiplicity of words, such discussions are far better than war. We would better have a running conversation or prolonged arguments than to head into another world holocaust.

America with her tremendous power must learn how to lose now and then in a parliament of the nations. Even if that parliament leads us out of Korea or into a situation that looks like "losing face" we would better cooperate. At one point we must "save face" and that is in proving to the world that power does not turn our heads or tyrannize our policies. Stay in there, America — think, debate, arbitrate! Hold that line!

On Probing the Probers of the Probers

THE President has appointed a subversives activities control board and at once, according to the news, a screening of the members of the board is suggested. Perhaps it is necessary to test the loyalty of these officials, but if yet other probers are to probe the probers then perhaps the new probers should in turn be probed. Wait a moment—where did we start? More pertinent is the question, where does it end?

Certainly a government must have assurance of the loyalty of its officials, but the present method of securing that assurance is seriously doubted by many loyal Americans. The *New York Times,* among other leading newspapers and journals, has indicated that our laws were adequate before various and sundry investigators, official and unofficial, got under way—in the pre-McCarran days. Playing upon the fears of people can be a very effective political device of legislators, right or left, who occasionally get a case of the "vote-jitters."

Once the chain reaction of fear starts, it tends to run its devastating course, slowed only by the sane minds which it meets. Given full sway, it can destroy a nation until little within it is worth preserving. Fear, breeding suspicion and distrust, can destroy that precious element—integrity—whereby a people achieves character and strength. The end of such a course leaves a tyrant or ruling clique at the head of a nation in which citizens are no longer capable of making sound judgments. Only the moral strength of a people can stem the tides of fear.

Should the members of the President's board on subversive activities control be investigated? Whether the answer is yes or no, the fact remains that fear has driven us into a system that offers no logical end.

Brotherhood is Not Enough!

FEBRUARY has become a "religious month" that almost rivals April and December for religious observance. It is now a "brotherhood month" for emphasis on inter-racial and inter-faith good will. The birthdays of Lincoln and Washington were apparently the first incentives for the emphasis on tolerance. It is in February that a day of prayer also is observed by 12,000 groups of women in America. The Church should take full advantage of these emphases.

Tolerance and brotherhood are not enough. Almost everyone declares his faith in brotherhood and champions tolerance. Our New Testament suggests that men do not always *love* their brothers, and then identifies the love they should have with the love of God. Even love must in turn be spelled out in terms of action. True neighborliness is a better test of love than is a general faith in brotherhood.

A Candle Lighted in Korea

THE human heart is not capable of sustained fear and conflict. Even in war kindness may suddenly light the darkness. Here is a story that came through our newspapers recently:

> United States and British Marines gave first aid, food and water to about fifty wounded Chinese Communist prisoners today and left them in a heated house, to be recovered after United Nations troops left here.
>
> This was a "thank you" from the fighting forces in eastern Korea for similar treatment accorded United States prisoners on the northwestern front two weeks ago by the Communists.
>
> The Marines placed a red cross on the house in which the prisoners were left and asked United Nations pilots not to bomb that area.

This incident is a witness to an inextinguishable light. It looks small now, in Korea, but it will finally flood the earth.

"I Am the Light"

LIGHT and darkness, sight and blindness, physically understood, can be known only as contrasts. The person who has been blind from his birth cannot explain or define either blindness or sight, for he cannot contrast them.

Yet there are many blind persons who have developed a sensitiveness that is like another kind of sight. Perhaps it should be called insight. We who have

eyes develop pretenses or appearance designed to cover up our inner thoughts or feelings. The blind person often "sees" through our pretense to the bias or bitterness back of our pose. We may fool the eyes when we cannot deceive the ears and hearts of our friends.

It is akin to the spiritual insight which marked the life of Jesus. He "saw" what was in man, penetrated the covering "garments" that he wore. This "light" was a revealing light, akin to the experience of the sightless person. He saw through hypocrisy and the self-deception of men. He was a light revealing men to themselves and making way thereby for their repentance and redemption.

A Prayer: O thou who art light, shine into our darkness. Penetrate the night around us with rays of thy love. Kindle our hearts anew that they may light the common path in which we walk with our neighbors and friends. Be with those who are called our enemies. In them also the light shines. Save us and them from the darkness that creates errors, and the night that multiplies our fears. In the name of Him who was and is thy light to the world, even Christ our Lord. Amen.

Our Need for Creative Action

Call for Alternative Services

An Editorial

Here are some reflections upon the recent Annual Meetings of the American Friends Service Committee held at Philadelphia, January 12-13.

Creating New Patterns

IN 1940 we sailed to Europe, representing the American Friends Service Committee, for a kind of farewell visit to Friends abroad before the darkness of the spreading war would isolate and insulate us from them. It was our good fortune to be on the same ship with Sir Stafford Cripps, who was returning from his trip around the world, meeting and conferring with the heads of governments. Pacing the deck and discussing the deteriorating conditions in the world, he concluded our conversation by saying, "I hope that you who hold to a peace testimony will continue to hold to it, but I also hope that you will have the necessary imagination and invention to help build a new order in the midst of the one that is crashing around our ears."

Imagination and invention! In those two qualities lie the potentials of all progress, whether mechanical or spiritual. We have used them to the limit in the development of machinery, but we need an equal or greater use of them in building human relations. If we are to build a new order, it must be, as Sir Stafford put it, built in the midst of the one that is passing.

Someone has said that if the message of Jeremiah were condensed to its essential meaning, it would be this distilled line, "God builds while he destroys"—in the midst of destruction. Indeed if we are to build at all, it will not be on some unoccupied frontier, it will be in the midst of our problems.

Service Committee Progress

The recent meeting of the American Friends Service Committee, held as an annual gathering of Friends from the American Yearly Meetings and with a few from abroad, demonstrated again the great degree of creative imagination and invention it exercises *in the midst* of our drift toward war as well as in times of relative peace. To borrow a military figure of speech, the work of the A.F.S.C. is somewhat like a peneration far behind the lines—setting up, unlike the military, a center of experimentation and demonstration of another way of life.

It is an entrancing experience to see through the eyes of the Service Committee workers the moving picture of human beings meeting one another with new understanding —uncovering the undeveloped resources of good will that lie latent and too little known in the hearts of men. Much of this is transpiring in the most unfavorable conditions, in between contending forces or within an atmosphere hostile to peaceful ways of doing almost anything. Yet generally there is evidence, sometimes abundant, that perplexed, confused and fearful people reach eagerly toward these workers for ideas and answers to their difficult problems, whether it be among the poor people of China or on the high political level of the United Nations.

We are greatly indebted to Service Committee personnel. No one knows better than a worker of the Service Committee the limitations of Friends in meeting the needs. The questions are always so much greater than their answers. The expectation is beyond their power to meet. Yet there is evidence that the independent action, the experimentations and demonstrations conducted by the A.F.S.C. have furnished suggestions that took their permanent place in the functions of government and in the attitudes of governmental persons and groups.

Our Other Service Groups

It also seems reasonable to credit measurably the service work of Friends in Great Britain, Europe in general, in America and elsewhere with the creation of other groupings of Friends such as the Friends World Committee for Consultation, the Friends Fellowship Council and the Friends Committee on National Legislation. Here, too, imagination and invention seem to have been rewarded.

The Friends Committee on National Legislation held its annual policy-reviewing meeting preceeding the A.F.S.C. sessions. The Committee on National Legislation was formed in 1942 with a full understanding of the problems involved. It was well known that the securing of a common opinion among Friends on contemporary legislation would generally be impossible. It was equally accepted that Friends cannot remain to one side, merely "standing" for principles which are involved in the creation and operation of law; we must *work* for them. There is a stewardship of ideas incumbent upon all Christians. Our ideas may not be the best, but they are the best we know and we should share them in the law-making process.

The way of the F.C.N.L. has not been easy, but the Committee is doing a remarkable piece of work. Under the able leadership of Raymond Wilson, it has furnished a two-way relationship between Friends and government whereby Friends are stimulated and better informed and whereby legislators are exposed to our point of view. The F.C.N.L. is not a lobby so much as it is an educational agency. Legis-

lators often welcome the services of the F.C.N.L. The Friends Committee on National Legislation needs our support in money, prayer and action.

The recent Meetings of the A.F.S.C. gave evidence of a growing service, the newer aspect being that of relationship to the problems of the United Nations. The Service Committee must still continue its obscure yet important work in the hamlets and in the slums of large cities, but the A.F.S.C. is no longer an obscure organization — it moves on the highest level of world organization, well known and accepted, as well as among the common peoples. This is not to imply that the Service Committee is large, for it is exceedingly small when seen against the monumental structure of world organizations and the tidal events of our day. Its influence does not by any means match the strength of the forces with which it meets.

Better "Alternatives"

In the Annual Meeting, this creative response to problems was evident, sometimes brilliantly so, in every area *but one* —the relationship of Friends to government in providing for our conscientious objectors. Whether it be called "alternative service" or something else, our discussions of that problem seemed to strike a dead end. Imagination? Invention? Very little in evidence! We have planned in our own minds somewhat, but not with government apparently.

One can readily understand the conditions which led to this attitude. We have recently been through the experience of Civilian Public Service with its range of problems. There is a kind of C.P.S. fatigue. Probably no one wants to see the C.P.S. program restored. It is generally agreed that the set up was all but unbearable from the administration point of view. The concept under which it was created also needs improving. But is not that the way of progress, to see the error in our trial and make improvements?

The following alternatives seem now in prospect for the conscientious objector. (1) He can join the army, IA or IAO. (2) He can go into a government camp of some sort, the nature of which is not yet known. (3) He can go to prison. Friends should have no disposition to coerce the minds of young people into one kind of decision alone. Wherever the sincere person feels that his conscience conflicts with governmental provisions, or agrees with them, there is but one rightful answer—that of conscience.

Our question just here is not where conscience takes its stand nor even the kind of plan that we might develop in discussions with government. It is rather this—do we have a responsibility to young people who want to render constructive service, as an alternative, and do we also have a responsibility to elevate the response of government to the problem? Is all of our past experience to go for nothing more than as an acknowledged mistake?

With all that was wrong with C.P.S., there was also something right. Out of it has come a core of young men, and related young women, into the councils of Friends. Their voices are heard in our meetings and in conferences. Time will further prove their value. It is not surprising that in the few years immediately following their experiences, the disillusionments and the memory of problems and mistakes should be evident. But it is not reasonable for ex-C.P.S. men to offer the last ditch alternatives of the army or prison to their younger "brothers." Most C.P.S. men doubtless do not do that. They remember that, faced with alternatives, they chose and stuck to C.P.S. despite its faults.

Responsibility With Government

We are now at another stage in our experiences with "alternatives." We should not be afraid of that word. It is not wholly bad. It certainly should not lead us to an anti-government attitude. Government, after all, is people, and people in whom Friends generally claim that there is something of God. We can understand readily that Friends don't want to be placed in a "bargaining" position with government—an expression used several times during the sessions. That word "bargain" is a loaded word and does not fairly represent our position with relation to government. It is somewhat like using "appeasement" as a substitute idea for "negotiation." In some way Friends seem to move in and out among the leaders of nations, finding a way to be creative and imaginative in helping national representatives to a better understanding, but when we come to a relationship between ourselves and our own government we seem to develop a wait-and-see policy. If government decides on a course of which we do not approve, we shall make it known. Instead of facing this out in a forthright manner as a problem we are hoping for a sort of executive clemency or ruling.

Let us take a basic approach to this problem of Quakers and government. In the first place, we believe in government. In the second place, if the demands of government clash with what one believes is his duty under God, we believe that there is but one answer for the individual—to be true to what he believes is the will of God. In the third place, whether or not that choice is ever required, we want to share our lives and experiences with government in a conscientious effort to improve it. This cannot be done in detachment. It requires as much holy imagination and creation as does the making of peace between nations and peoples. Leaders in government often face exasperating situations and problems whose answers are found with great difficulty. Whatever may be wrong with our government, there is also much that is right. It offers an opportunity to make our voices heard. We have some influence and we must use it as concerned and responsible citizens.

The alternatives listed above may finally be the only ones available, but there should be more. Certainly we are hoping for a recognition of kinds of service in keeping with A.F.S.C. ideals. We may finally receive a take-it-or-leave-it program from the government that will be far short of constructive service opportunities in which we believe. But if some boys choose government camps, we have an opportunity to share with government our experiences in camp work so that these camps may not be bare of all good literature and spiritual life. For those who choose prison, our service should reach behind gray walls and bars in a ministry of love. For those who choose the army, we should have no less concern to be alive to their needs and to find how we can relate ourselves helpfully to them.

The statement "A Positive Witness in Today's World" by the Richmond Conference last October furnishes a basis for yet further progress on this problem. Perhaps the peace committees of our Yearly Meetings and the Five Years Meeting Board on Peace and Social Concerns should begin to move with other Friends peace committees toward a common review of this and other problems. We may have been asking too much of the Service Committee. This range of questions can be perplexing but they should also stir within us a sense of mission.

THE DEVOTIONAL LIFE

(Continued from page 34)

but it touches them too closely to disown themselves."

* * * * *

The barrier is there, but it need not block us off. We must go up to it, and drag it aside. Or, better still, in humility of spirit, slip under it. Beyond it stretches a road which leads us toward the Kingdom. Not always an easy road; one full of thorns and briars, mud and stones, but always leading us to a higher ground. Reversing this generation's passionate watchword of negative resistance, let us defy the barrier of our dead selves, crying out with determination: WE WILL PASS!

Youth Without Fear

By Lawrence Peery

Lawrence Peery has served for the past three years as Secretary of the Young Friends Department of the Board on Christian Education of the Five Years Meeting. A part-time student at Earlham College, he is also Secretary of the Volunteer Service Council, whose work he describes in this article. The next project of the Council will be a High School Student Seminar on "Civil Rights and Human Rights," to be held in Washington, D. C., February 15-17. Youth Week, held from January 27 to February 4, has chosen as a theme this year, "Christ Calls—Serve in Faith."

A few weeks ago a friend of mine requested an appearance before his local draft board in an attempt to secure a conscientious objector classification. The one question which composed the entire interview was, "What would you do if the Russians were thirty miles away?" To this my friend quietly replied, "There would be no cause to be afraid." Such a testimony of quiet Christian conviction is so unusual in our day that it startles even those of us who profess to be followers of Christ. As professing Christians we have been following the usual pattern of fear and hysteria while placing what little faith is in us in the toothpick-like defense commonly known as "military security." One quick glance reveals to us that we live in an age of military insecurity. We find ourselves emotionally drunken with fear, despite unprecedented efforts at making ourselves invincible.

We find ourselves in the position of having achieved unprecedented success in teaching to the coming generation a way of life which, had it been a right way of life, would have ushered in a golden era. By example we have subtly been teaching that the essence of the good life, the Christian life if you please, is somehow to appropriate enough of this world's goods to distinguish ourselves from others about us, while at the same time acquiring for ourselves a position in which we can never be touched by the wants and needs so common to human existence. Is it not strange that in the midst of such phenomenal success, we find ourselves in the midst of the dry valleys of despair.

Our age has produced thousands of prophets of doom speaking from every platform. Our prophets of doom, however, lack Jeremiah's conviction of a better age to come. Consequently we are continually becoming more ingrown, while we lament the fact that the world is about to dash itself to pieces upon the rocks. This becomes an obvious paradox if we only stop long enough to realize that we are living in one of the most creative and exciting ages in human history. This is a day when ideas are being born; new and creative ideas capable of giving new life to a world in distress are struggling to come into their own.

Can we as Christians find a testimony for our time? Can we say with my my young friend, "There is nothing to fear," and then quietly but surely put our shoulders to creative wheels which can put new spiritual life into our generation? If we really believe that God still speaks to our generation, who besides the church would have such a significant opportunity of being on the creative edge of ministering to the needs of our world? What greater task lies before us than assisting our youth in discovering a vital relationship to Christ, and guiding them into opportunities of giving expression to the things which such a relationship demands? There is no greater need in our age than the discovery of a vital faith which will enable us to keep calm and creative in the midst of the storms of life which seem to be upon us.

The Volunteer Service Council of the Five Years Meeting is endeavoring to create some of the necessary avenues of service through which youthful enthusiasm and commitment can be given expression. There was a time when the word "caravan" meant a string of camels loaded with Oriental riches crossing a desert. "Caravan" still implies a movement and it still implies a cargo of riches. The cargo this time is a group of concerned young people anxious to share the Christian message. Such caravans visit local meetings, assist the local meeting in carrying out special projects in the community, meet with and aid the young Friends group, and in many cases assist the local meeting with Daily Vacation Bible Schools. The opportunities are endless for the resourceful. The sharing is mutual.

Plain hard work, too, can take on spiritual significance. One of the purposes of work camps is obvious. Volunteers give of their time to help construct young Friends camp facilities and buildings for local meetings and Friends schools, both in this country and in our mission fields. Another less obvious purpose, however, is the satisfaction which comes from the giving of one's self for the building of the Kingdom of God. Here again, however, the benefits are mutual, for some of the outstanding Christian experiences of our age have been among those who have received their convincement through the wholesome religious atmosphere of working and living with dedicated youth.

One additional avenue of service is being offered this year, which we are calling "Interns in Christian Service." This project will consist of openings in local meetings for young people who are interested in the Christian ministry and Christian education either from the point of view of professional service or of more effective service as lay men and women in the local meeting.

Mutual Responsibility

Most of the kinds of work done by volunteers are non-remunerative. Consequently somebody has to meet the ex-

FIRST SNOW

Last night the snow fell softly,
Whispering against the pane,
Drifting deep at fence posts,
In the little lane.

High wires were ropes of whiteness,
Pale yarn balls decked the trees,
Sometimes toppled downward
By a passing breeze.

All the earth seemed strangely still,
Hushed and white and very chill.

Sheila Stinson

FOR ONE WHO SLEEPS

Each thing she ever touched now seems to bring
Back something of her loveliness and charm;
Her sewing basket, books she always loved,
Whatever she once cherished seems more warm

Than ordinary things inanimate;
As if she had just laid them by a while
And would return and pick them up again . . .
Wearing her same sweet understanding smile.

Sheila Stinson

penses of those who desire to give of themselves. Sometimes young Friends are able to meet this expense themselves. More often they are not. There was a time in the Society of Friends when we had a testimony of mutual responsibility. If an individual had a gift of ministry of some sort, the meeting saw that he was released from responsibilities sufficiently to carry out his concern. Although long dormant in many portions of our Society, such a testimony is still pertinent for our day. Some of the "Interns in Christian Service" projects will have sufficient funds to cover their necessary expenses. Others will need assistance up to as much as $75. Young Friends participating in caravans and work camps inside the United States will need assistance amounting from $75 to $100. Because of the increased travel expenses, those taking part in projects in our outlying mission fields will need expense money ranging from $200 to $250.

Let us not idly wait, hoping that our young Friends might somehow discover a concern for service of this kind! Let us go to them, introducing to them the opportunities for service, assuring them of our support and assistance individually and as meetings.

In our world the building of spiritual confidence to face creatively the age in which we live is the most important and dramatic task which faces us. Let us work together that we might meet our challenge effectively

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WHAT TO DO IN ASIA

To cope with the complex area which reaches from Tokyo (Japan) to Karachi (Pakistan), the following minimal requirements must be met by the American people and the national government:

1. A diplomatic staff trained in the psychology, history and culture of the Orient.
2. A Hollywood product which tells the truth about America.
3. A citizenry sufficiently knowledgeable of world events and forces to exercise judiciously the power and responsibility history has conferred upon America.
4. An end of racial intolerance and discrimination at home.
5. A political opposition unwilling to make domestic capital of administration mistakes in foreign policy.
6. An Asia program of aid, economic and idealistic.
7. A backing of the people of Asia in their desires for freedom and independence, rather than of reactionary regimes which enslave and exploit them.

WINBURN T. THOMAS
in *The Intercollegian*

From Our Readers

NORA WALN'S DAY IN HONOLULU

To the Editor:

Having spent some time in Honolulu a few years ago, Nora Waln gave but little time to sight seeing the one day, January 2, which she had with us in the city. The main event, following a short period for rest and quiet conversation, was the tray supper at the YWCA, arranged by Honolulu Friends, with the efficient cooperation of members of the Fellowship of Reconciliation.

Over 100 representative men and women listened with deep and undivided attention, with many and varied questions, to stories and comments on her three years' intimate relations with the Japanese people, as a correspondent for the *Saturday Evening Post*, followed by the last five months battle-front experiences with United Nations forces in Korea, going as far as the Manchurian border, as a pacifist war correspondent for the same periodical.

The comments heard so far justify the belief that if Nora Waln is given the hearing in U. S. Mainland centers, as she interprets the deeper meaning of the international situation in the Far East, which her experiences, her careful and intelligent observations, her clarity of expression, her courage and her deep convictions deserve, some marked, wholesome influence on our current national thinking will take place. Those who heard her in Honolulu regretted that she could not stay longer, and thus give to many more people in this city an opportunity to hear her. Her message, though heavy with the realities of death and destruction in the war for peace, was like a breath of fresh air in the heavy atmosphere of prevailing thinking and news about the Far Eastern situation.

Friends and all lovers of sane, constructive work for world peace, based on intelligent approach to the thought life of potential "enemy" peoples, should be on the watch for opportunities to increase the number of Nora Waln's hearers wherever it may be possible to secure a speaking engagement for her, or to support those that are arranged.

In the meantime, an understanding of her approach to the thoughts and feelings of peoples or other ways of thinking and feeling may be obtained by reading her books, "The House of Exile" and "Reaching for the Stars," her pre-war books interpreting the Chinese people and the Germans, and her post-war articles, in the *Saturday Evening Post* and *The Atlantic Monthly*, on her first hand experiences and studies on the European and the Far Eastern situations.

GILBERT BOWLES
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APPRECIATES CHAPEL PROGRAM

To the Editor:

January 16 was a red letter day at Earlham. Milton Kraft, Head of the Education Department at Earlham College, spoke on "Advice for These Times" at the Chapel period. He said, it is not only later than you think; it is also earlier than you realize, when you consider the long period of the universe and the short residence here of man. He deplored hysteria and the dominant feeling that war is inevitable. He did not dodge the dangers of the present, but he emphasized factors of hope. His advice was friendly, un-dogmatic and eminently Christian. The ovation of both students and his colleagues was a sure indication that he was speaking to the need of us all.

It was a heartening experience to feel the deep calm, the assurance that God is still active in His universe. We must remember that even if war should come, when it is over, some 95% of the people will be alive, and will be faced with the same problems we have now.

Quaker Hill, WILLIAM J. REAGAN
Richmond, Indiana

POETRY CONTRIBUTOR

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LONDON REFLECTIONS

The Work of the Meeting for Sufferings*

Each month, after the opening period of worship at Meeting for Sufferings, Friends spend a short time recalling the life and service of those who have been members of the meeting, whose death has occured in the preceding month. At the last meeting, two Friends in particular were much in the minds of Friends. J. Cuthbert Wigham, who had been at one time chairman of the Friends Service Council, had visited America on several occasions and will be known to many Friends in the Five Years Meeting area. Hubert W. Peet had been Editor of the *London Friend* since 1932 until his retirement in 1949. Besides his editorial work, he had made a great contribution, mostly behind the scenes, to the literature service of London Yearly Meeting and was a regular writer to the *Friends Intelligencer.*

* * * *

One item of business at Meeting for Sufferings relating to an invitation to London Yearly Meeting to send a representative to the third World Conference on Faith and Order to be held at Lund, Sweden, in 1952 brings into the focus of attention the work of our Committee on Christian Relationships.

Meeting for Sufferings accepted the Committee's recommendation to respond to the invitation and agreed to be represented at Lund. Friends expressed their sense of gratitude that the invitation had been sent despite the fact that London Yearly Meeting is not a member of the World Council of Churches.

The wording of the invitation presented some difficulty to London Friends as it was addressed to those Churches which "accept Jesus Christ as God and Saviour." This statement, as readers of THE AMERICAN FRIEND will recall, has been made the basis of membership of the World Council of Churches, and British Friends have not been able to join the Council, with whose aims they have great sympathy, because they do not feel free to accept a form of words as the test of membership.

* * * *

Friends were helped to their decision by remembering that the Society had been associated with the Faith and Order movement since its inception in 1914, and that all Churches who have been represented at the two previous Conferences held before the setting up of the World Council, had been invited to Lund. In replying to the invitation, it will be made clear that London Yearly Meeting's decision in 1940 not to join the Council because of the basis is unchanged, Friends here believing that unity consists in a relationship to Jesus Christ rather than in a definition of that relationship.

The decision of 1940 does not mean that London Friends have ceased to think about the organic relationships of the Churches; on the contrary, this has been kept constantly under review by the Committee on Christian relationships. This Committee was set up by Yearly Meeting in 1942 "to maintain fellowship with the several bodies representative of the outreaching movements in the Christian church, with a view to strengthening the Christian testimony throughout the world."

Among other work, the Committee has been responsible for submitting to the World Council of Churches and its commissions Friends views on "The Nature of the Church," "Ways of Worship," and "The Place of Women in the Church." Within London Yearly Meeting under the leadership of its Clerk, Wilfrid E. Littleboy, the Committee has done much to foster interest and concern for the world wide ecumenical movements. London Yearly Meeting was continued in membership of the British Council of Churches when it was set up, by the Council's recognition of our inability to accept their doctrinal statement as a basis of unity.

GEORGE H. GORMAN

*There is no exact American equivalent of the British Meeting for Sufferings. It might be compared to the combined functions of an Executive Committee and a Permanent Board of a Yearly Meeting. Meeting for Sufferings, which represents London Yearly Meeting in interim, meets monthly. The name was adopted in the early days of Friends when the sufferings of Friends in prison and the care of their families were under concern.—Editor

HUBERT W. PEET

JOHN CUTHBERT WIGHAM

Two well-known British Friends passed away recently, leaving Friends on both sides of the Atlantic with a sense of loss, but with a sense of gratitude for such spirits having been among them.

HUBERT W. PEET

Hubert W. Peet, the editor of the London *Friend* for eighteen years, died after a very short illness on January 4, aged sixty-four. He had retired only a year previously, owing to ill health, but he had continued free-lance journalism from his home at Letchworth and had been active in Letchworth Meeting.

Hubert Peet had visited the United States twice, once before the first world war, when he was editing *Sells World Press* and again between the wars when he was in charge of the Far and Near Press Bureau, which provided newspapers with news of missionary interest.

Not long after their marriage, Hubert Peet and his wife, Edith Scott Peet, joined the Society of Friends in 1910. He was a fully convinced pacifist. When war came, he took up the organizing secretaryship of the Friends Service Council which helped young Friends to face the consequences of their refusal to fight. He himself served three terms of imprisonment for refusing military service. He left prison an ardent advocate of prison reform, which remained one of his strong interests, along with the promotion of better relationship between the races.

As editor of *The Friend,* he tried to hold a balance between informing the Society on wider issues and about its own "family affairs," insisting that the devotional note was basic to both, in the same way that the Meeting for Worship lies behind all Quaker activity. During his editorship, *The Friend* nearly doubled its circulation.

He made time always for concerned participation in the life of his local Meeting. The amount of personal help he gave to individuals — pacifists, ex-prisoners, refugees and Friends in various difficulties—will probably never be known.

JOHN CUTHBERT WIGHAM

Cuthbert Wigham, whom many American Friends knew through his visits to this country, passed away on December 16, aged eighty-one. He was a well-known British Friend, Chairman of the Friends Service Council for many years.

Cuthbert Wigham was born to John R. and Mary Wigham in Dublin, Ireland. He trained as an electrical engineer, retiring from business in 1926. He served with the Quaker Famine Relief in Russia in 1921 and, after the death of his wife in 1928, began a period of travel in connection with Quaker activities. This took him all over the world—to Europe, China, Japan, India, the United States, Madagascar and the British West Indies. He became Chairman of the Friends Service Council in 1934 and continued until 1942, when he was succeeded by Margaret Backhouse. For the last fifteen years of his life, he made his home in the Cotswolds. A son, John Wigham, lives in England and a daughter, Hazel Wigham Bond, is now a resident of New York City.

Cuthbert Wigham was one who contributed greatly to the international work of the Society of Friends. His sensitive spirit was a great aid in his understanding the problems with which Friends dealt in their service work and the deeper spiritual needs of the situation in which they took up this work. He had planned to come to Five Years Meeting in October, but ill health kept him at home. A service was held at Gray Friars in which many London Yearly Meeting Friends testified of his service to the Society of Friends.

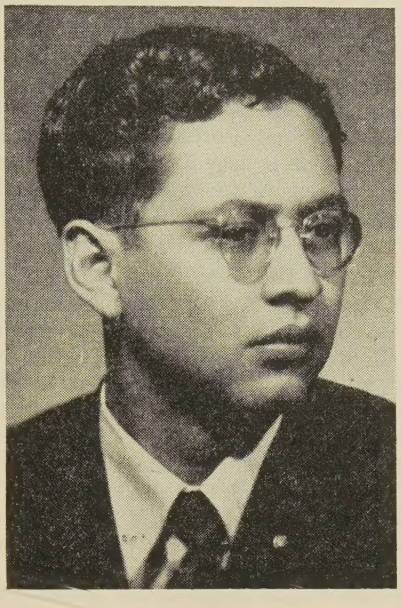
Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

A FOREIGN QUAKER LOOKS AT THE FIVE YEARS MEETING

By Fortunato G. Castillo

Fortunato Castillo, the son of Fortunato (deceased) and Gabriela Castillo, is a medical intern and a member of the Friends Meeting in Mexico City. He was a delegate to the Five Years Meeting in 1950.



FORTUNATO CASTILLO

I consider it a privilege to have attended the Five Years Meeting, as it gave me the opportunity to come in close contact with the American Friends. Unfortunately I did not begin to attend the Quaker Meeting in Mexico City until two years ago. Therefore I was not well acquainted with Quaker ways and practices except through my mother's stories of the work she and my father did when I was a child and what I learned by the sporadic visits of some former missionaries to my home.

All through the trip from Mexico City to Richmond, I was wondering if those Quakers who had sent workers into my country lived in accordance with their ideals and if there was a correspondence between their message and their actions. I tried to be hopeful because I knew of the all-over fine lives of some missionaries, but at the same time I could not help but feel a little skeptical. It is with a sense of profound respect that I acknowledge now that American Friends honestly and sincerely try to live according to their beliefs.

I have read and heard innumerable times the word "democracy," "The Government of the people, for the people . . ." I have to confess, though, that before the Five Years Meeting I was not aware of its true meaning. How touching it was to hear the *whole* assembly saying "approved" after a decision had been reached on any problem —no matter how difficult or controversial. But even more touching are the roots of this Quaker procedure: the quality of respect for the opinion of everyone and the selflessness which permits one to withdraw his point of view.

Speaking of selflessness, I recall now the praise-worthy spirit of some of the Five Years Meeting employees who are ready to sacrifice any material convenience for the sake of the accomplishment of their task. I asked the chairman of a committee how he could support his family on the small salary he earned. He unassumingly answered that he worked a half year on lay business to provide the needs of his family so that he could give the remaining six months to the service of his Lord.

There was also the young man who stood up to talk after the first solicitation was over for the new building for the Five Years Meeting Offices and reminded us that our own needs should not make us forget the needs of a suffering world.

Then, there was the mother who, when I approached her to congratulate her on the accomplishments of her musical daughter, said, "Yes, but I am also proud of my son, because he refused to go to war." That answer was worth more than several sermons to me, as I learned that the testimony of loyalty to Christ's teachings is worth much more than all the glories of the world.

When I remember the Quaker testimony for peace, I immediately think of the Young Friends meeting in which that matter was discussed. They were sincere enough to declare their fear for the consequences of their decision—it is harder to bear uncertainity than even death—and nevertheless their reasoning led them to the conclusion that if they were Christians they could not go to war. I have gone to school for twenty years and I have witnessed all kinds of discussions but on observing these young Friends serenely analyzing the perils they were ready to face, all other themes seemed frivolous and futile.

If anyone has any doubt of the reality of the extra-sensory perception, I would like to invite him to a silent Quaker meeting. He could actually feel, then, the efforts of the mind trying to grasp the Infinite. And then the voices that sprung from the silence, sincere and far reaching, demonstrated that Someone else was there.

One cannot help being proud that he is a Quaker when one learns of all the fields in which the Quakers have pioneered. The American Friends Service Committee report on the work realized and on the plans to be carried out makes one sure that it is a fine tree that bears such splendid fruit.

Of course, I cannot deny that some Quakers as individuals have disagreeable idiosyncracies, but as a whole—as was confirmed on my visits to some churches after the Five Years Meeting —they earnestly try to show the value of their faith through the luminosity of their lives.

When my visit was over all my skepticism was forgotten. Furthermore, I had regained my faith in the destiny of man.

England has given to civilization, I thought, Shakespeare, Newton and the Quakers. May their zeal not fail so as to be an example to the world. May their testimony be stronger so as to bring the end of the night.

Of the 2,000 American Protestant missionaries formerly in China, only about 500 remain. The withdrawals have been due to restrictive measures imposed by the Communists on funds and property, and also due to the feeling among Chinese Christians that the presence of foreign missionaries "might lead to undesirable consequences." However, one church official has declared that "the Chinese Christian Church shows remarkable signs of vigor and in some places its membership is on the increase."

The Church must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the *herald of a better day.*

Detroit Conference on the
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Friendly Life — Far and Near

Horst Legatis, young German Friend now studying in this country, will work on a doctorate at the University of Pennsylvania next semester. He has been a student at the University of Chicago this fall. Horst is a member of Kassel Friends Meeting in Germany.

* * * *

More than 12,000 men have been classified IV-E (conscientious objector), according to a recent summary issued by Selective Service. Pennsylvania led the states with almost 2,000 men in that classification. Ohio, North Carolina, Indiana and Kansas had over 1,000 each in IV-E. Under the present law a man classified IV-E has complete exemption.

* * * *

Rufus Jones, Master Quaker, a biographical portrait by David Hinshaw, will be on sale on March 9 of this year. The royalties on copies of the book purchased before the release date will be used to help build the Rufus M. Jones Study, a duplication of Rufus Jones' study to be added to the Quaker library at Haverford.

* * * *

New Burlington Meeting, in Ohio, has almost completed an entire redecoration of its meetinghouse. The building has a new roof, the walls have been plastered and painted; the floors have been sanded, varnished and re-carpeted. The next project is a remodeling of the parsonage. Lester and Mary Figgins are serving the Meeting in pastoral leadership.

* * * *

Robert O. Wixom, New Jersey Friend, has completed his prison sentence for non-registration as a conscientious objector to the draft. A 1947 graduate of Earlham College, he and his wife, Edith Smith Wixom, also a Friend, have returned to Urbana, Illinois, where he will continue his work in Chemistry at the University. Robert Wixom served his sentence at the federal prison in Springfield, Missouri.

* * * *

The Fair Employment Practices Council of Pennsylvania, headed by Clarence E. Pickett, has recently conferred with Pennsylvania's governor-elect on the question of adoption of a FEPC law in the 1951 legislature. Other Pennsylvania church leaders joined with Clarence Pickett in calling on the governor, who has "taken a forthright stand" in favor of anti-discrimination laws.

* * * *

The Proceedings of the 1950 Philadelphia General Meeting of the Religious Society of Friends have now been published in an attractive 48 page booklet. Any interested persons who desire a copy may obtain one on request from Philadelphia General Meeting of the Religious Society of Friends, 1515 Cherry Street, Philadelphia 2, Pennsylvania. The *Proceedings* carry an excellent report on the Five Years Meeting of Friends held in October.

* * * *

The Mid-Winter Conference of the Philadelphia Young Friends Movement will be held at Wilmington Friends School on February 3. Among the leaders will be A. J. Muste and Charles Walker of the Fellowship of Reconciliation, Sam Legg of Baltimore Friends School, Charles Melchoir of the United World Federalists, and Samuel Levering of North Carolina Yearly Meeting. Theme of the conference is "Young Friends and the World Crisis."

* * * *

A two day "Clinic on U. S. Foreign Policy" was conducted in Washington on January 15-16 for peace workers by nine peace organizations. Among the sponsors were the American Friends Service Committee and the Friends Committee on National Legislation. The conference was well attended by Friends and others interested in constructive peace proposals and the foreign policy.

* * * *

Wm. Merton Scott, Secretary of the Board on Peace and Social Concerns, will visit local Friends Meetings in California during the month of February. Under the sponsorship of the California Yearly Meeting Peace Committee, he hopes to meet with Friends in almost every Friends Meeting belonging to the Five Years Meeting in California. More news about the California Peace Committee's activities appear on another page of this issue under the "Friendly Fellowship" headline.

* * * *

Howard E. Kershner, editor of *Christian Economics,* conducted seminars for the students and faculty of William Penn College on January 24 and 25. Formerly active in A.F.S.C. relief work in Europe, on the Hoover National Committee on Food for Small Democracies and on the first Board of Directors for CARE, Howard Kershner is now president of the Christian Freedom Foundation. Howard Kershner spent two days last fall visiting the campus of Friends University, where he graduated in 1914.

* * * *

A new course entitled "World Service Seminar" will be added to the Sociology Department of Friends University. Studies of areas and opportunities for service through public and private agencies will be made. The class members will investigate such agencies as the Menonite Service Committee, the American Friends Service Committee and the Methodist Service group. The Point Four program and the United Nations Relief organization will also receive attention. Class members experienced in such service will aid in leading the class.

* * * *

Famine in India is again threatening. The monsoon has failed for the fourth successive year, and conditions in South India are becoming extremely serious. Church World Service has sent out a plea for enlarged shipments of food for South India, and the American Friends Service Committee has also stressed the urgency of the situation. Concerned Friends are asked to write their congressmen, indicating their willingness for the United States to show its good will and its interest in other peoples by sending food supplies to India.

* * * *

Harry Emerson Fosdick is now compiling and editing an anthology, *Rufus M. Jones Speaks to Our Time,* for the Macmillan Publishing Company. An admirer of Rufus Jones for many years, Dr. Fosdick has read all of Rufus Jones' many books and all of his important pamphlets with a view to including what he regards as the very essence of Rufus Jones' philosophy of life. An introduction to the anthology by Dr. Fosdick will summarze Rufus Jones' life and influence in our time. The 150,000 word volume will be published next fall.

* * * *

The Earlham College Concert Choir will present a series of four concerts at Friends' meetings in Indiana on a weekend tour February 10 and 11. The Choir of 40 voices will give programs at Bloomingdale Friends Meeting, Valley Mills Meeting and Carmel Friends Meeting. On Sunday morning, they will sing during the worship service at Plainfield, where the Meeting is observing "Youth Sunday." The various Meetings have arranged receptions and dinners for the Choir members; Bloomingdale Meeting members have invited the Earlham students to be overnight guests in their homes.

* * * *

The First Friends Meeting of Des Moines, Iowa, and the regional office of the American Friends Service Committee there have aided in finding a

ome and employment for a Polish efugee couple, Jon and Nadzeija Jofowitz. The 61 year old couple found heir sponsor had withdrawn his support after their arrival in New York ity. They stayed at the home of Emil nd Regina Deutsch, members of the riends Meeting who came to the nited States from Germany about ten ears ago, until an apartment was ound for them. Jon Jofefowitz is now orking as an electrician.

* * * *

A series of seminars for Quaker ministers will be given at Quaker Hill this pring. Groups will meet with Earlham ollege Chapel speakers during the unch hour at Quaker Hill on the day f the guest's chapel talk. On February , Harold Chance of the American riends Service Committee will be the hapel speaker and Quaker Hill seminar leader. Clarence Pickett will speak n February 15 and James Robinson, Negro pastor of a church in Harlem, on ebruary 22. Neighboring pastors will ttend the college chapel, and then ather at Quaker Hill for luncheon and discussion period.

* * * *

Henry J. Cadbury, chairman of the American Friends Service Committee, as again been approved at the Annual Meeting of the Corporation of the AFSC o serve another year as chairman. Norman J. Whitney, Emily Cooper Johnson, nd M. Albert Linton will serve as ice-chairmen, and William A. Longhore will continue as treasurer.

The following have been appointed o serve as directors for a term expiring anuary 1954: C. Reed Cary, Harold Evans, Philip E. Jacob, Griffith G. Levering, David S. Richie, Gilbert F. White, Jane Thomas Bowles, Edith H. Dewees, Elizabeth B. Emlen, Delbert E. Repogle, H. Justice Williams, and Helen Gawthrop Worth. J. Earle Edwards has lso been appointed to serve the unexpired term, ending in January 1952, caused by the resignation of Frederick B. Tolles.

Friendly Fellowship

California Yearly Meeting — The Peace Board of California Yearly Meeting of Friends is planning an active year-round program of Peace Education at the monthly meeting level by providing for all meetings of California Yearly Meeting, upon their invitation, a "Peace Mission" team of three or four capable members selected from Friends concerned about the apparent neglect of Friends traditional peace testimony.

A recent test program was held at Spring Valley Meetinghouse on January 7 with J. A. Morris Kimber as leader. George H. Whitwood of Long Beach, who is president of the Peace Board, spoke on "Friends Interpretation of the Scriptures Regarding Peace and War"; Ruth Esther Durham of Whittier spoke on "Constructive Steps Being Taken by Friends Toward Peace"; Robert Elkinton of Whittier discussed "Problems of Young Friends Today"; and J. A. Morris Kimber of Whittier spoke on "Science in the Study of Peace." Blaine Bronner is pastor of the Meeting.

Personnel for several teams has been arranged and it is hoped that meetings giving invitation to the Peace Mission teams will plan for a follow-up Sunday afternoon or week-day evening panel discussion program with members of the local meeting also participating.

Invitations for a Peace Mission team for California Yearly Meeting churches may be addressed to Claire L. Smith, Yearly Meeting Office Secretary, P. O. Box 389, Whittier, California.

George H. Whitwood

In the Larger Circle

Church World Service is sponsoring a Round the World Relief Flight in behalf of relief, reconstruction and service to refugees. Dr. Franklin Clark Fry, president of the United Lutheran Church, and Albert Crews, director of production for the Protestant Radio Commission, left January 4 on an itinerary that covers much of the Far and Near East and several European countries. The men will interview heads of state and key church leaders and report to the American people via radio and television upon their return.

* * * *

The Congregation of the Church of the Holy Trinity in Brooklyn, New York, has petitioned the Supreme Court to review an ecclesiastical decision concerning their rector. The Reverend John Howard Melish had been ejected from the church by the Bishop of the Diocese at the request of a majority of the vestrymen of the parish who objected to Dr. Melish's support of his son, who had been involved in leftist activities. The Congregation wishes to retain Dr. Melish, who had been their rector for forty-five years, and is fighting the decision of the Protestant Episcopal Church through the civil courts.

The first issue of a new monthly magazine, the *National Council Outlook,* was published in January by the newly formed National Council of Churches of Christ in the U.S.A. The 32 page journal will report and interpret the work the churches are doing together in local communities, regionally, nationally and in the world. The *Outlook* replaces the *Federal Council Bulletin.*

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Journal of John Woolman, edited by Janet Whitney; Henry Regnery Company; 233 pages; $2.75.

The *Journal* of John Woolman is well known to thousands of people. Being literature of a high order, it is a part of President Eliot's Five Foot Bookshelf. Recognizing the genuineness of its style and content, Charles Lamb advised new writers to "get the writings of John Woolman by heart."

Those who love the simple beauty of Woolman's writings do not simply *read* them, they *live with* Woolman through the pages of his journal. His life breathed the lines which he wrote.

This edition of the *Journal* of John Woolman, by Janet Whitney, adds something more to the journals now extant. This is a new journal, with former inaccuracies corrected and with hitherto unpublished materials included.

Every library should include Woolman's *Journal,* and those who own and love it already should also have this volume, which is called by the publishers, "the definitive edition of the great Quaker classic of American literature."

* * * *

Deep Is the Hunger, Meditations for Apostles of Sensitiveness, by Howard Thurman; Harper and Brothers; 1951; 212 pages; $2.50.

For an increasing number of readers, a book by Howard Thurman is an event of moment. *Deep Is the Hunger,* a book of meditations, is no exception. This book is both timely and timeless—timely because it girds one for a life of deep peace in difficult and troubled days; timeless because it deals with eternal elements in human character.

Both of these qualities are indicated by the subject of the book and by the titles of sections: A Sense of History; A Sense of Self; A Sense of Presence. "Thus, we shall look out upon life with quiet eyes and work on our tasks with the conviction and detachment of eternity." This sentence, which is part of his introduction to the section, "A Sense of Presence," might well be the theme of the book.

It is difficult for the reviewer of this book to separate the book and its message from the dynamic and vivacious life of the author. Howard Thurman has been pastor of the Howard University Church and is now pastor of the Church for the Fellowship of All Peoples in San Francisco. He regularly makes a tour of colleges and universities and is one of the most moving of college preachers. In a very real sense, Howard Thurman *is* the message of *Deep Is the Hunger.* Wm. J. Reagan

The Sunday School Lesson

Prepared by Russell E. Rees

For February 18—Jesus the Christ

Mark 7:24-9:1

The gathering opposition against Jesus had so made itself felt that he was driven to a temporary retirement. This lesson records one of the conversations of Jesus with his disciples in the neighborhood of Caesarea Philippi. It was important to discover what impression his ministry was having, and especially to know what the disciples were thinking.

Whom do *men* say that I am? is his first question. And it is clear that he had made varied impressions upon people, for some said he was John the Baptist, arisen from the dead, some said he was Elijah, returned, and still others that he was *one of the prophets.* Then came the important question, Whom say *ye* that I am? It was more important what the disciples thought than what people in general thought. Likewise it is more important what *you* think than what *they* think.

Peter's answer is regarded as one of the high spots of the Christian movement. Mark makes it a very simple one, "Thou art the Christ." Classes should spend some time upon this statement, trying first to find the meaning of the term, "Christ." From what follows, it is clear that Jesus gave a definition of the word that was unusual. There is nothing of the glamor of the conqueror here. The Christ must be willing to suffer many things, be prepared to be rejected by the elders (supposedly the best people), finally be killed and then demonstrate his indestructibility by rising from the dead.

Against such indignity and unmerited treatment Peter at once protested. But Jesus was just as quick now to chide him, as a little while before he was quick to commend him, "Get behind me, you talk like a man, not like God."

The concluding verses of the printed lesson is one of the most exacting statements ever spoken by the Master. It seems almost paradoxical, at first sight almost impossible. To come after him, he said, was to deny oneself, take up a cross and follow him. And then to complicate the matter still more he said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, and the Gospel's, the same shall save it." "Whosoever is resolved to save his life, the life of wayward, isolated selfishness, he shall lose all its reality, its sap, the sweetness and glow of it. And whosoever is content to lose all this for the sake of the Great Cause, the cause of Jesus and his Gospel, he shall save it."

What is important to us? For what ends do we strive? Are we still intent upon gaining the world? And what are the values which the world has, and which we want? To be sure the world is a large order, and offers us many consolations, but many a man has found to his sorrow that unless one maintains inward health, spiritual wholeness, the other things become almost useless. A certain man worked for forty years to accumulate enough so that he could live opulently, and then his doctor told him he must go on a strict diet, living almost penuriously. The only way he could stay alive was to eat as if he were a pauper. "What will a man give in exchange for his soul?"

Questions:

1. Look up the title "Christ" in a good Bible dictionary; also Messiah. What was Jesus' distinctive addition to the meaning of these terms?

2. What place has suffering in human redemption? What should be our attitude toward suffering?

For February 25—Worship and Work

Mark 9:2-50

The transfiguration experience of Jesus has always seemed to be one of the most illuminating of all his actions. The need for spiritual renewal was as great for Jesus as for us. He did not neglect to go alone for prayer, or to take a few close friends and retire for spiritual recuperation. The difference between Jesus and us is chiefly in the degree to which he was renewed by his spiritual retreat. You evidently could not be alone with him as he prayed without being physically aware of what happened to him. Although the same illumination did not occur to the disciples, at least they were sensitive enough to recognize that it had happened to Jesus.

The rhythm of the universe is evident at every turn. The alternation of darkness and light, the changing phases of the moon, the progression of the seasons, the regular appearance of phenomena of the skies, the cycle of birth and growth and death, all these teach man that life moves to a stated rhythm. Our inward lives emphasize this alternation also. Most men follow a pattern of joy and sadness, of exhilaration and depression, even though it be only in a minor way. We are spirits living in bodies, and health requires that we live inwardly and outwardly. The pattern of worship and work is therefore not an arbitrary one imposed upon us by "the church." It is our nature, and it is only well with us when we learn that pattern for our lives.

From the mountain Jesus went without any sign of incongruity directly to the boy with epilepsy in the valley. The ministration to him was as distinctly a part of the total pattern as was the prayer meeting on the mountain. In fact, unless the prayer meeting issues in something like that it has been an incomplete experience of religion. We have to watch ourselves or we become the exponents of an abortive faith, being satisfied either with a kind of self-centered mysticism, or with being a perennial do-gooder.

Anyone who is attempting to render a real service to men will find it is imperative that he have a place and time of inward renewal. The typical "tired radical" is one who attempted to produce the fruits of religion without the roots of religion. The typical "tired religionist" is one who attempted to grow the roots of religion without allowing them to bear any fruit. With Jesus the two were inseparable, for "by their fruits ye shall know them."

The "Meeting for Sufferings," which was one of the earliest expressions of organizational life among early Friends, was an effort to connect these two aspects together. Friends who had worshipped must find ways to serve, while Friends who had served must find ways to worship, and so prepare for other services. Are we as careful in our Meetings to see the interdependence of worship and work, and not to extend the one beyond the other; to be sure that they form a pattern with definite ratio to each other?

Questions:

1. What is the significance of the appearance of Elijah and Moses with Jesus at the transfiguration?

2. As you look at your own Meeting, in which area do you think you need to put emphasis?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Alexander Purdy of the Hartford Theological Seminary: Is the existent fellowship of Friends exclusive and divisive, shutting us off from others? Sometimes one wonders whether all these ties that bind us, ties so dear and so sacred, mean that someone is outside the fellowship. We must find a fellowship to take in—not to leave out.

Stewardship Month. Indiana Yearly eeting is promoting Stewardship dur- g February and sends monthly *Stew- dship Guides* to every meeting, as ell as visitation at the several Quar- rly Meeting sessions by members of e Stewardship Committee. In this nnection we would recommend for reful study by Stewardship Commit- es the pamphlet "This Way to a riving Church" by Paul H. Conrad. 0 cents.) The book is practical and lpful to large or small Meetings. early Meeting Committees could prof- ably invest in this booklet.

* * * *

Membership Courses. Many of our eetings are beginning their *prepara- on for membership* classes. The RIENDS ADVANCE would appreciate ceiving copies of courses being pre- nted by your Meeting or information out sources. What recognition do you ve the children who transfer from ssociate to Active membership each ar? A brief but pertinent pamphlet, *Momentous Decision,* was prepared Durham, Maine, Monthly Meeting veral years ago. It is still available wo cents each) for those who want Friendly message and challenge for eir youth. The Friends Book and pply House has a limited quantity.

* * * *

The Big Brother Plan. A stimulating an for promoting Local Meeting Fel- wship comes to us from North Caro- a. It is a variation of Fellowship vangelism that can be adapted to any eeting. Briefly it is this: "All homes the local membership were divided to small groups according to location, d each group taken by some person o made it *his responsibility* to keep touch with the homes and report kness or any other need." We must t fail to give our best to the many ildren and homes who now wait for r Meeting to furnish them spiritual knowledge, guidance, consolation and religious faith.

* * * *

Tape Recordings. Many of the mes- sages given at the Five Years Meeting sessions were recorded on tapes. Some of them have been purchased by Meet- ings or individuals. The FRIENDS AD- VANCE office will have one copy of the message by Harold Tollefson, the Director of the ADVANCE, for the use of Meetings that request it. It gives the background, the motivation, the ma- terials and aspirations of the FRIENDS ADVANCE in a twenty minute presen- tation. For further information, write to the Director of the FRIENDS AD- VANCE, 101 South 8th Street, Rich- mond, Indiana.

HAROLD TOLLEFSON

Change is inevitable. The great ques- tion of our time is whether the change will be by consent or coercion.

Bishop Oxnam

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BIRTHS

COLLINS — To Phillip and Nadean Reaugh Collins, a son, Michael Phillip, on November 5, at Marshalltown, Iowa.

DANIELSON — To James and Bonnie Jurgenson Danielson, a daughter, Nancy Lee, on November 1, at Marshalltown, Iowa.

DEARMOND — To Glenn and Nondas DeArmond, a son, Thomas Glenn, on October 24, at Wabash, Indiana.

HIBBS—To Richard and Doris Hauser Hibbs, a son, on November 29, at Marshalltown, Iowa.

JEFFERIS — To Robert and Dorothy Webb Jefferis, a son, Joseph Webb, on December 18, at Oakland, California.

METZGER — To Robert and Marilyn Metzger, a daughter, Carolyn Bonita, on January 2, at Wabash, Indiana.

MARRIAGES

HIBBS-ROOK—Marjorie Pearl Rook to Merle L. Hibbs, on November 25, at the First Methodist Church in Marshalltown, Iowa. Lawrence T. Hibbs, minister at Albion, Iowa, and grandfather of the groom, officiated.

JENSEN-HUTCHMAN — Martha Hutchman to David Eric Jensen, son of Jens and Mamie Jensen of Meadville, Pennsylvania, on January 4, in Iowa City, Iowa.

MORGAN-REMSBERG — Barbara Remsburg, daughter of Mr. and Mrs. Arthur Remsburg of Lafayette, Indiana, to Robert L. Morgan, son of Mr. and Mrs. Robert Morgan of Lafayette, on January 7 in the Farmers Institute Friends Church at Lafayette.

POLONIUS-SHELDON—Ruth H. Sheldon, daughter of Arthur L. and Florence Pemberton Sheldon of Bloomington, Illinois, to Sgt. Harry E. Polonius, on December 31, in the First Friends Church at Marshalltown, Iowa, Orval H. Cox officiating.

RUGGEBURG-COLLINS — Verlin Collins daughter of Mr. and Mrs. Paul Collins of Marshalltown, Iowa, to Wayne Ruggeburg, of DeWitt, Iowa, on November 24, in the First Friends Church at Marshalltown, Iowa, Orval H. Cox officiating.

WEBB-BOCKHOFER — Bona Mae Bockhofer to Norval E. Webb, Jr., on September 2, at the First Friends Meetinghouse in Richmond, Indiana. Norval E. Webb, father of the groom, officiated.

DEATHS

JOHNSON — Susan Harrison Johnson, on December 10, at Whittier, California, aged eighty-eight. The daughter of Timothy and Naomi Harrison, she was born at Richmond, Indiana, and educated at Earlham College, Bryn Mawr College, and the University of Michigan. She taught at Bloomingdale Academy in Indiana, at William Penn College and at Whittier Academy and College in the field of the Classics. She married Allen Clifford Johnson, who has also been closely associated with Whittier College, in 1893. He passed on in 1946. Susan Johnson had a large part in many community movements and organizations. Aside from her leadership in Whittier College, she was a trustee of Whittier city schools, an elder in the Whittier Friends Meeting and at one time recording clerk of California Yearly Meeting. She is survived by one sister, Mrs. Miriam Myrick of Anaheim, California, and many nieces and nephews. Funeral services were at First Friends Church, Robert E. Cope officiating.

LEAVERTON — Grace Della Leaverton, on December 6, at the home of her sister, Winnie O. Fairley, in Leesburg, Ohio, aged sixty-eight. The daughter of Moses P. and Alice Creamer Leaverton, she was born in Hillsboro, Ohio. She was a member of the Harding Creek Friends Meeting. Surviving are her sister and one nephew, C. Vincent Fairley. Services were conducted by Joseph Hoskins and Frank P. Milner.

WHITE—Virginia T. White, on December 3, at Monticello, Minnesota, aged eighty-four. She was a member of the Minneapolis Friends Meeting. She is survived by her daughter, Isabelle Chesley of Akron, Ohio, and her son, Jesse T. White, of Minneapolis, Minnesota, and their families; as well as Mrs. Leslie W. White, widow of her oldest son; six grandchildren and nine great grandchildren.

WISSLER—Stella Wissler, on December 17, at Centerville, Indiana. She was a well-loved and faithful member of the Centerville Friends Meeting. Surivors are her mother, Molly Kellam; two sisters, Myrtle Lowery and Ruby Braden; two daughters, Elneatta Custer and Ruth Moore; and five grandchildren. George Scherer, pastor, officiated at the services.

WANTED — A copy of Volume I Encyclopedia of American Quaker Genealogy—North Carolina, by William Wade Hinshaw. Advise price and condition of Volume. O. E. Carter, 125 Waverly Drive, Tulsa 4, Oklahoma.

AMERICAN QUAKER GENEALOGY

Volume VI of the *Encyclopedia of American Quaker Genealogy*, containing records of Friends' meetings in Virginia, is now available at the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. The price of this volume is $20.00.

Also available are volumes on Philadelphia, eastern Pennsylvania and New Jersey; New York City and Long Island; Ohio and western Pennsylvania.

WANTED

Matron for The Lauramoore, Friends' Home located in West Richmond, Indiana. Please correspond immediately with Elizabeth B. Huff, 106 South Easthaven Avenue, Richmond, Indiana, or Edith T. Binns, 1908 National Road West, Richmond, Indiana.

WANTED

A copy of *Two Hundred and Twenty-fifth Anniversary of Concord Monthly Meeting of Friends* (1686-1911). Advise price and condition of book. Arthur C. Brown, 315 East Philadelphia Street, Whittier, California.

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LOCAL MEETING DIRECTORY

LHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1209 South h Street. A fully graded program of worship, study, fel-wship and service. Sunday 9:30; 10:10; 11:00 a.m. and 00 p.m. Also mid-week services Wednesday, 7:30 p.m.

NDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 30; Worship Service 10:45; C. E. 6:30; Gospel Service 30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. reaker, Pastor. Phone 2-8763.

ERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. orning worship, 11 o'clock; Evening service, 6:30. Howard . Cope, minister, 2130 Channing Way, phone Res. As. 6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

ROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington venues. Bible Classes 10:00 a.m., Divine Worship 11:00 m.; Thursday 6:30 p.m. Supper; Worship and Discussion :30 p.m.

AMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near arvard Square). Meeting for worship each First Day at 11 m. George A. Selleck, Executive Secretary. Telephone Rowbridge 6-6883 or TRowbridge 6-3867.

HICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian venue; Bible School 9:45; Worship 11:00; Western venue street car to 108th Street. Russell E. Rees, inister, 10937 South California Avenue. Phone Cedar-rest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, vanston. One block east of Ridge Boulevard. Bible School : ten; Meeting for worship, eleven. Marie A. Ferguson, eeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., hone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship our 11 a.m. at International House, 1414 E. 59th Street. lonthly Meeting (following 6 p.m. cafeteria supper there) very first Friday. Phone FAirfax 4-8200.

INCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. ake car 55 or 78 to University Ave., walk east three locks. Bible School, 9:45, Meeting for Worship, 11 a.m. uth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, astor, 2805 Digby Ave., Phone PL 8911.

ITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-ourth mile east of Highway 99E and 40, between Sacra-ento and Roseville. Sunday School 9:45 a.m., Worship 1 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Min-ster. Phone Roseville 162F11.

ENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

ES MOINES, IOWA
First Friends, East 13th and Lyon Streets, unprogram-ed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morn-ng Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., min-ster, Phone 6-5735.

ETROIT, MICHIGAN
First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 1 a.m. For information write or call Mrs. Bruce Douglas, 8066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors hone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, In-dianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Ger-aldine H. Moorman, Assistant Minister, Jack Tilton, As-sistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 7th St., Minister.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

TOKYO MEETING HOUSE

The original meetinghouse was burned by incendiary bombs in 1945. Friends in Tokyo have an inadequate meeting place now. Inflation makes outside aid essential for rebuilding. A voluntary committee of American Friends is trying to raise $6600 to assist the Japanese Friends. One-half of this sum is in hand. Would you like to help finish the job?

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LYNN, MASSACHUSETTS
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MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA
Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA
Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.